

Zion's Herald.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
38 Bromfield Street, Boston.
A. S. WEED, Publisher.

BRADFORD K. PEIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for this locality.

Price \$2.50, Payable in Advance.

Postage 20 cents per year.

Specimen Copies Free.



VOL. LVI.

BOSTON, THURSDAY, AUGUST 14, 1879.

Rev W D Bridge Jno 80

Zion's Herald.

ADVERTISING RATES.

First Insertion (Agate matter) per line 25 cents.
Each continuation insertion, " " " 20 "
Three months, 12 insertions, " " " 18
Six months, 24 " " " 16
Twelve months, 32 " " " 14
Business Notices, " " " 25 "
Reading, " " " 5 "

No Advertisement published for less than one dollar.

No Advertisement will be taken without a personal inspection by us of the copy.

Cuts will only be taken by special arrangement.

ALONZO S. WEED,
Publishing Agent,
38 BROMFIELD ST., BOSTON.

No. 33.

"AS A SLEEP."

BY MISS C. B. LE ROW.

With eyes close sealed in slumber,
With quiet breath and slow,
With dreams none can number,
And visions none can know,
The long years overtake us,
And leave us on the way,
Till one shall pause to wake us
To an immortal day.

We dream of radiant pleasure;
That mocks at sad-sore pain;
Of love no man can measure,
And glory sought in vain.
Of all the past has taken,
Of all the future brings;
Of lost hopes, aims forsaken;
The heart's most precious things.

Sometimes before the dawning,
We start from troubled dreams
To catch half hints of morning
In faint and fitful dreams.
And hard is the believing,
When thus we almost wake,
That "as a sleep" is living,
Which only death can break.

FROM BOSTON TO PORTLAND.
IN FOUR CHAPTERS, OR MORE OR LESS.

CAPIT I.

BY GILBERT HAVEN.

PREFACE.

Well now, says my querist (spell the first syllable of that last word with two 'e's) of Wollaston Heights, that is a large subject for a letter. Haven't I written about Portland sufficiently and all its surroundings sufficiently, and haven't I put those writings into the HERALD and then into a book? False wizard, avast! Leave me Portland and Maine. So will, my most Marked brother, Portland in Maine. Think not I shall burden you and the columns of the ancient and still youthful mother of all journalism! Methodism with a description of a ride from Boston to Portland, Maine. It could be written and made interesting even; for would not several pages of manuscript be devoted to a discourse on the different routes, water and land? And then when one is selected and described, the other might be taken. What a blow for pencil would that superb skimming of the shores of Suffolk and Essex afford! Revere Beach, worth a score of Cones and Long Branch; Lynn, with its Nahant and Methodism, the aristocracy of our Church and of Beacon Street; Swampscott and Salem, salt and bewitching; Ipswich famous for Hamilton campground near by; Wenham Lake and its own reaches of beach and fame; Newburyport, wonderful old home of every opposite, from Chief Justice Parsons to him who was wisely appointed and unwise not confirmed, Chief Justice Cushing, from Whitefield to Garrison, from Hannah Gould to Harriet Spofford, from Timothy Dexter to Perley Poore, (what a town!) and so on to Portsmouth, richer yet in the Peabodys and Refor-mation John, and Gov. Wentworth and his maid-servant wife, and one knows not where to stop, with its shore celebrated by Whittier and Celia Thaxter. And we are not half way to Portland yet.

Jump on the other route, and its dwellers will not surrender to the shore counties. Middlesex will yield to Essex? Perish the thought! Are not Charles-ton and Bunker's Hill ours — or were they not till Boston gobbed them up — and Cambridge and Harvard, and Concord, and Lowell, and Malden, that "revered town," as one paper for once told the truth in acknowledging? That you go through. If you can, stop over and see the house where Adoniram Judson was born, and which Waldo Emerson has piously visited and wondrously not confirmed, Chief Justice Cushing, from Whitefield to Garrison, from Hannah Gould to Harriet Spofford, from Timothy Dexter to Perley Poore, (what a town!) and so on to Portsmouth, richer yet in the Peabodys and Refor-mation John, and Gov. Wentworth and his maid-servant wife, and one knows not where to stop, with its shore celebrated by Whittier and Celia Thaxter. And we are not half way to Portland yet.

Then comes Theophrastus Such and John Halifax, the old and new, so different, so alluring. A woman wrote each; how different are women! The sweetest story-teller is Mrs. Craik, the strongest essayist in fiction is Miss Evans. They mix well together. Here, too, are "H. H." on this Western world whither we go, very plump, and Nordoff, very informing. They are the servants of the library, gentle valets that combine information with elegance. Here are some of the Franklin Library. What a purveyor is the house of Harper! Jenkins' sharp caricature of Beaconsfield, soon to prove true, they say; Matthew Arnold's poems; McCarty's "History of the Present Times," a very able resume of Britain in the last forty years; a journey through Asia Minor — no end to these cheap and admirable publications. Trollope's Thackeray beams sweetly on us, and the real Thackeray, in the same famed purveyors' Half Hour Series — his humorists of the day of Anne, very genial and very strong; while others of that series, Macaulay's essays, Holland's Constitutional History, some charming little stories, Trafalgar Bay and James, Ballads of Bravery for a stimulant, make up a very large library in a very small compass. Then we pick up the last issues of Roberts Brothers: "Travels with a Donkey" — no reflection on my companions, or on theirs — the "Colonel's Opera Cloak," "An Autumn Trip in Southern France," all enjoyable and instructive, as are the works that this house gives forth. Tennyson's love story and "Spain in Profile," from Houghton and Osgood, conclude the very miscellaneous, you say. So is a first-class dinner, and this is a feast that is to last for ninety days. It is none too miscellaneous.

we leave that journey for a more convenient season. It will make a delightful letter, and even a book. It will show how prolific is Boston's north side in men and fame.

This Portland put at the end of Boston is some five thousand miles away as the trains and steamers go. It is across the Continent and up the coast as far as from Savannah to Portland on the Atlantic shore — some four to five thousand miles. What are a thousand miles in these United States?

PREPARATION.

To start on such an oceanic voyage a slight preparation is necessary. *Voulez tout!* A valise, a carpet bag, one for the baggage car, one for the sleeper. For Sunday changes of clothing two suits are needed, one to be worn out and thrown away, and one to be worn out without being thrown away. As one of these covers you, your travelling equipment is reduced so much. As summer and fall are to cover the trip, mountain and ocean, you need a greater variety of underclothing. Still, it is astonishing how little one can get on with if he is only proud. Vanity is costly. As Emerson says, one can live in New York for a tenth the cost if he obeys his pride than if he obeys his vanity. So is it in travel.

But in among these soft packages, we must perform lay the real instruments for the journey — books. Our three-fold party gets up quite a library. Better take with you what you want than to trust to car-boys; car-boys of virtio are they, for about all they carry are dangerous stuff. They rarely have a first-class book. Out west of Chicago you are dosed with Matthew's Compendium, a conglomerate of facts strung on a very small string, practically and really an invisible thread. Said thread often breaks, and lets the glass (not gold) beads of facts tumble in a mass on the pages. Peterson is almost the only other railroad publisher, except those of Chicago. I saw a venerable gentleman in Virginia riding in the car. The news agent pestered him in vain. Said he, "I always take a reliable volume with me when I travel, so as to escape this annoyance." The volume he had was Rollins' Ancient History. We came down to a later date. In our pile was first a Baster, the latest and best theological library, armed with which now-a-days men and women claim to be students and preachers of the Word without other license or authority. Well, there might be worse weaknesses than this, though it would be better if they were a little more studious and a great deal more modest. Then came Testaments in French and Greek; then a very miscellaneous collection. Bowne and Foster led the column; the young folks must have B. and the *pater* offsets him with F. As to the professor, the parent is a good deal like Jeremiah Mason, who when Emerson was in his early prime, had passed into the age before. On being asked how he liked Emerson, he growls: "I don't understand Emerson, but the gals do." The young thinkers and their "fathers" understand and admire Bowne. That shows he has got the future. What cares he for the past?

Then comes Theophrastus Such and John Halifax, the old and new, so different, so alluring. A woman wrote each; how different are women! The sweetest story-teller is Mrs. Craik, the strongest essayist in fiction is Miss Evans. They mix well together. Here, too, are "H. H." on this Western world whither we go, very plump, and Nordoff, very informing. They are the servants of the library, gentle valets that combine information with elegance. Here are some of the Franklin Library. What a purveyor is the house of Harper! Jenkins' sharp caricature of Beaconsfield, soon to prove true, they say; Matthew Arnold's poems; McCarty's "History of the Present Times," a very able resume of Britain in the last forty years; a journey through Asia Minor — no end to these cheap and admirable publications. Trollope's Thackeray beams sweetly on us, and the real Thackeray, in the same famed purveyors' Half Hour Series — his humorists of the day of Anne, very genial and very strong; while others of that series, Macaulay's essays, Holland's Constitutional History, some charming little stories, Trafalgar Bay and James, Ballads of Bravery for a stimulant, make up a very large library in a very small compass. Then we pick up the last issues of Roberts Brothers: "Travels with a Donkey" — no reflection on my companions, or on theirs — the "Colonel's Opera Cloak," "An Autumn Trip in Southern France," all enjoyable and instructive, as are the works that this house gives forth. Tennyson's love story and "Spain in Profile," from Houghton and Osgood, conclude the very miscellaneous, you say. So is a first-class dinner, and this is a feast that is to last for ninety days. It is none too miscellaneous.

The system of free trading, which is ever and anon broached by *doctrinaires*, but which derives its only plausibility from the wretched results of licensing, is briefly discussed and dismissed. Neither sound reasoning, the general sentiment of the country, nor limited experience, favor its adoption. "The free trade experiment tried under the Beer Act is universally admitted to have failed; and there appears to be no reason for believing that any safe-guard can be devised which would secure a better result."

The scheme of Mr. Cowen, M. P., which the committee discuss without favoring, creates by vote of the rate-payers a local board to whom the duty of licensing should be transferred from the magistrates who have it at present.

This seems to us a mere question of machinery in the working of the present license system; and, though pointing in the direction of popular control, of no great value in itself.

The Permissive Prohibitory Bill of Sir Wilfred Lawson, which does seek,

not in a radical way, but after the English conservative fashion, to give the rate-paying portion of the people in a locality some effective power to prohibit the sale of liquor therein, meets no tolerance at the hands of the committee. They assent it upon strong grounds and upon weak ones; for its deficiencies and for its merits. Of its local and permissive features they well say: "If the common sale of alcoholic liquors be a thing so universally pernicious, and so incapable of regulation as the advocates of this bill maintain that it is, then it should be universally prohibited by a general act of the legislature; nor should it be tolerated in any particular locality merely because a certain number of the rate-payers desire it." To this the only

answer that can be made is the homely proverb that "half a loaf is better than no bread;" and a practical statesman, on account of the hardness of men's hearts, is often compelled to accept illogical and imperfect measures as instruments in carrying forward great reforms. Imperial legislation would not only be wiser in theory, but more beneficial in result; but until the kingdom can rise to the universal prohibition of the common sale, there is no reason why such model settlements as Bessbrook and Saltire, which exist by the will of landed proprietors, should not be multiplied a hundredfold by the action, under the law, of intelligent rate-payers.

The argument against the prohibitory character of the bill is exceedingly fallacious and feeble. "The only justification," they say, for the prohibition of the traffic, "would be that it is necessarily or even generally accompanied by such evils as to demand and justify its prohibition for the sake of the public welfare. This, however, has not been shown to be the case." We should think it had. But what the committee mean is, perhaps, better explained by the next sentence:

"There can be no doubt that the great majority of those who purchase and consume liquor are not guilty of intoxication. Waiving now the consideration of intoxication as an inadequate test of injury, and that the majority of drinkers do receive injury, yet, if we confine ourselves to the test suggested, we ask, Why is it thought necessary that a majority of drinkers should become drunk before the State should interfere with the sale?" Suppose the question were of tolerating or prohibiting the sale of some newly-invented burning fluid, and it appeared that out of a million of sales in a year only one in a hundred, that is, 10,000, had led to fatal accidents, and only the same proportion had resulted in injury to property which yet aggregated a loss of fifty millions of dollars, would a man be thought sane who should oppose prohibition because, in a majority of cases, careful use and fortunate circumstances had prevented accidents? Yet if such a case as I have supposed would banish from the market a fluid which could only kill the body, how much stronger the case against a liquid which inflicts incalculably greater mischief upon property, and is able to consume both soul and body. The plain, common-sense inquiry in any case of proposed prohibition is, simply, whether the aggregate injury to the State and its citizens so far predominates over the inconvenience, if any, that may ensue, as to justify the legislation. He would be, indeed, a hardy man who would venture to answer this question in the negative.

The Gothenburg system receives more favor in the report. This, briefly stated, is an experiment tried in Sweden by which the whole liquor traffic of a community is transferred to an incorporated company who assume to run the business "in the interest of temperance and morality" (!) and to pay the profits into the municipal treasury. The only witness they profess to have examined as to its working was Mr. David Carnegie, a Scotchman, who is a member of a mercantile firm in Gothenburg, and who has established a brewery there which is not under the control of the company — the law not applying to malt liquors — and which he thinks aids in "the promotion of temperance," after the manner of Dr. Bowditch's philosophy. It is to be regretted that the committee did not take the testimony of the British consul resident there, who, according to a recent statement of the under-secretary of the Home Department made in the House of Commons, writes that the system "was at present only a money-making concern, realizing a considerable amount annually; that drunkenness was great even among the better orders, and that the lower orders looked on the retail shops as their privileged places of resort." The committee think the strongest evidence in favor of this scheme is found in its gradual adoption by the larger cities and towns in Sweden. They are compelled to a concession which much abates the force of this argument when they add that it cannot be denied that this "was not due simply to the desire of promoting temperance, but also, and perhaps mainly, to the hope of applying the large profits derived from the sale of liquors to the reduction of national taxation."

Mr. Chamberlain, M. P., has pro-

posed, and the town council of Bir-

mingham has endorsed the proposition,

that the Gothenburg system should be

so far modified as to substitute the mu-

nicipalities themselves for the incorpo-

rated companies. As it is proposed to

buy out the existing licenses, the com-

mittee are staggered a little at "the

enormous preliminary expense;" nor

do they seem to be very sanguine as to

the result of either of these plans; but,

upon the whole, they conclude "that

legislative facilities should be afforded

to regulate the premises" to be re-

stricted to the hour from 7 to 9 P. M. in the country, and to extend to 10 P. M. in "populous" places. Upon what decent theory of life such an amount of Sunday selling is vindicated, the report does not assume to show; but bases its opposition to entire closing upon the belief that "public opinion is not yet ripe for it." Yet all the evidence adduced is to the contrary. Thus from statements in the report itself it appears that from papers distributed in 201 towns, 443,406 householders were in favor of total closing on Sunday, 56,173 opposed, and 32,100 indifferent. An independent canvass was also made in Liverpool, when it appeared that 44,601 were in favor, and 8,542 were opposed — the whole number of voters in the municipal register being 66,879. Is it not possible that these noble Lords, clerical and lay alike, have mistaken the clamor of the publicans for the solid sense of the country? If statesmen who have a right to lead offend have the courage of their convictions and act up to their highest ideals, they would frequently find that they had created or developed a public sentiment quite up to their own level.

In 1869 the nation had enough of free beer-houses, and thereafter required that all new establishments should be licensed by the magistrates as public houses were. The committee now propose that the unfortunate exception should be removed, and that renewals of beer-houses licensed before 1869 should be placed on the same footing with others. They also recommend several changes, which do not seem to us of much importance, in the machinery of licensing. Some suggestions are also made tending to produce uniformity in certain matters throughout the United Kingdom. Under the Grocers' License Act it appears that a practice has sprung up of "women procuring spirits unknown to, and at the expense of, their husbands, by getting the liquor entered on the shop-keeper's bill as other articles of consumption for the family." It would be too radical a measure to abolish licenses tempting to such abuse; and they content themselves with the recommendation that such false entries be made penal.

That mythical personage, the "bona-fide traveler," who is always found about liquor places needing fluid refreshments at all hours, seems to be as troublesome to English as to American license legislation. Under the Act of 1871 he was defined to be one who lodges the night before at least three miles distant from the place where he sought to be supplied with liquor. The report quotes from a number of police officers to show how idle is the provision. As one of them expresses it: "The bona-fide-traveler question is the greatest nuisance that ever the police officers had to do with; the police have no control; the restriction is simply a farce." The committee venture to recommend that the problem be tossed over to the magistrates, who shall have authority to determine whether if a man has traveled three miles he is yet a bona-fide traveler or not; but as if in despair they add: "We are unable to offer any further recommendation on this vexed question."

If the Lords are unable to apply any more heroic treatment to the bibulous tramp, it is hardly to be expected that they should deal with much vigor with the more serious question of shortening the hours of sale. Licensed houses at present in England open at 6 A. M., except in London, where the hour is fixed at 5. They close in rural districts at 10 P. M., in "populous" places" at 11, and in London at 12 30. In Scotland the hours are from 8 A. M. to 11 P. M. In Ireland, in places of over 5,000 inhabitants, they are open from 7 A. M. to 11 P. M.; while in other places they close at 10. The committee recommend opening one hour later in England, and closing one hour earlier throughout the United Kingdom, except in London, where no change is to be made. It is specially to be regretted that further curtailment was not advised for Saturdays. The report says:

"Almost all the witnesses concurred in expressing their belief that by far the greatest amount of drinking, and of drunkenness, occurs on the evening of Saturday, that being the day on which wages are usually paid and when the men, by leaving off work at an earlier hour than formerly, have more leisure and opportunities for indulging in drink."

But no one thing in this report will impress the American mind more painfully than the stolid conservatism of the governing class in England upon the subject of Sunday closing. This was obtained for Scotland about a quarter of a century ago; for Ireland it has been recently won after a hard and persistent fight of years, with the unfortunate exception of their five largest cities. But in Protestant England the public houses are open for the sale of liquor on Sundays from 12.30 until 2.30 and from 6 to 10 P. M. in the country generally, and from 1 to 3 and from 6 to 11 in London. The Lords only vent

ure this change: That in the metrop-

olis the hours from 1 to 3 P. M. should

be for "consumption off the premises

only," and "consumption on the prem-

ises" should be limited to the hours be-

Miscellaneous.

THE GENERAL CONFERENCE AND THE APPOINTING POWER.

BY PROF. GEORGE PRENTICE, D. D.

SECOND PAPER.

Dr. Wise misrepresents my argument concerning the authority of the General Conference, if it has the powers he claims, to deprive the preachers of their right to appointments. To show this the two statements are confronted:

Dr. Wise writes: "Your correspondent argues (?) that if the General Conference is possessor of the appointing power, then it can strip any class of our ministers of any and every right of appointment to fields of labor."

The HERALD of June 12 shows that I do say: "One very grave consequence would result from the operation, is true, that the pulpit patronage of our Church is invested solely in the General Conference to which due attention has not yet been called."

The words I have italicized in both passages will show that Dr. Wise puts into my mouth an opinion I have never asserted, or even held, namely, the absurd notion that the possessors of the appointing power may deprive ministers of their rights of appointment. His triumphant retort that my argument "applies as strongly to the appointing power vested in a Bishop as to the same power vested in a General Conference," has no basis except his own gross mistake. Upon the same carelessness blunder rests also Dr. Wise's assertion that I "confound two essentially different things—the power to appoint, with the right of the preacher to receive an appointment." The confession is all your own, my good Doctor!

Note, however, what Dr. Wise says in this connection about the preacher's right of appointment: "This right arises out of membership in an authorized Annual Conference, whose members, according to the minute of 1796, are constituted, by our Church deeds, patrons of all the pulpits within its bounds." But as his pamphlet asserts (page fifth), "That the body of the preachers in 1808 conferred all the legislative authority they possessed, with a few slight restrictions, and all their legal rights, upon the delegated body," it would seem that Dr. Wise is involved in hopeless self-contradiction. Those who gave up "all their legal rights" to the General Conference, no longer retained the legal right to appointments. They could have no legal remedy, should the General Conference strip them of the right of appointment. Observe, too, that Dr. Wise tacitly consents to this inference from his theory, by saying that such a act would be "improbable and tyrannical legislation." Were our fathers so foolish as to set up such a needless tyranny? They neither made the General Conference such tyrants nor themselves and us such slaves.

No would such legislation have been altogether improbable, say, against the abolitionists of 1836 and 1840. On Dr. Wise's theory, the pro-slavery majority of those General Conferences might, by a simple majority vote, have lawfully forbidden any Bishop to have given away all abolitionists appointments. God forbid!

Dr. Wise proceeds: "Our view of the appointing power of the General Conference is confirmed, we may add, by the disciplinary provision for electing a president in an Annual Conference in the absence of the Bishop or his appointee." Then the Conference must choose an Elder, who is to preside and make the appointments. "If the authority to appoint be vested in the Bishop, and an Elder made the appointments without episcopal authorization, how could they be maintained in law? Evidently they could not." Here Dr. Wise follows his favorite method of putting his unsupported assertion for proof. Should I answer the demand with: "Evidently they could," one assertion ought to weigh as much as the other; but as my method is to give reasons, and not bare assertions, I will not imitate Dr. Wise.

The Constitution of the United States says: "The executive power shall be vested in a President of the United States." But in case the President and Vice-President become unable to act, or should die, Congress has the power to designate an acting president, and though he can have no authority from the real President, yet all acts of his are taken in all courts the world over as truly authoritative presidential acts.

When a child is dying, the Roman Catholic Church directs any lay person, man, woman or child, to take common water, pour it on the child's head or face, and repeat the formula of baptism; and then, though the water was not "holy," but "common," and the administrator was not a priest in lineal descent from the Apostles, but a school-girl, incapable by her sex of the Catholic priesthood, her act so becomes the act of God and the Church that no priest may annul or take from it.

Now, shall we argue that, because Congress in a given emergency may temporarily transfer the entire executive power of our government into the hands of the speaker, that it could do so permanently? Or that the power in the Catholic Church that can occasionally put the duty of baptizing in the hands of girls, may do so permanently? Yet the legality of the elder's appointments, of the speaker's administration of the government, and of the girl's baptism, being alike provisions to take care of exceptional cases, would rest on the same general principles; and the argument for the erection of

the exception into the law would be equally ill-grounded in each case. In Dr. Wise's hands the exception is made to prove the rule by the novel method of turning it into the rule. Of Dr. Wise's concluding remark, your readers can judge for themselves.

SELF IN BELIEVERS.

BY REV. D. C. KNOWLES.

Dr. Sherman's essay on "Sin in Believers," is doubtless a truthful presentation of Wesleyan theology on that subject. It has also the rare merit of great clearness of statement—a characteristic of Dr. Sherman's writings. We could have wished, however, that the Doctor, while he had the subject in hand, had pointed out the absurdity of using the term "sin" in two distinct senses.

The doctrine of holiness, as held by our Church, is the only doctrine we have that "cannot be preached" without embarrassment. Not because it is not true or greatly needed, nor yet because the people will not hear it, or the ministry dislike it, but because, when stated in our ordinary terminology, it strikes the popular mind as a tissue of absurdities.

Let us take, as a practical illustration, a not unusual method of stating it. In presenting the condition of a justified soul, it is said by its advocates, and said truthfully, that he is a person who lives without sin, meaning sin as an act. But not satisfied with such an experience, the minister proceeds to exhort the person whom he has just confessed to be living without sin (sin as an act), to come forward to the altar and seek the great blessing of full salvation from sin—meaning sin as a state, or corruption of the heart.

Now this double definition of the word sin is misleading, producing confusion in the popular thought concerning this doctrine, if not begetting a downright prejudice against it as a shock to common-sense; for persons not given to sharp distinctions naturally ask themselves why a man who is declared not to be a sinner, should go forward for prayers for his sin! The whole subject gets mixed in the minds of people from this perpetual jumbling of terms, and they go away from such discourses with a blurred vision of the truth, or, possibly, a slight feeling of disgust at what appears nonsense.

We do not deny that the word sin may be said to have two meanings, but it is a source of mischief to have it so. It has led to endless debate and misunderstanding already. The term "inbred sin" is a delusion to many, since sin in its popular use is always regarded as having in it an element of voluntariness, which inbred sin has not. Why not use other terms when we speak of inbred depravity, and use the term sin in the sense which Wesley has so clearly given it: "Sin is the voluntary transgression of a known law?"

Using the term in its evil sense of disloyalty and self-exaltation, why not call it "self in believers"? The especial characteristic of depravity is selfishness; self, seeking its own way irrespective of God's will or claims; self, manifesting its rebellion in pride, envy, hate, covetousness, ambition, etc.

In the sinner self is conqueror. Self goes before God. Self in some form is the law of his conduct. Selfishness is "original sin!" It is the secret inspiration of sin as an act; it is the disloyal element in all human nature, which brings forth actual transgression.

The regenerate person self has received a stunning blow. Self lies mute and speechless for a time under the heavy smiting of the Spirit, but self is not dead. It does not rule, but it may some time revive and assert itself. In the justified soul, the will refuses to yield obedience to self, remains loyal to God; but oh! how trying the internal strife, how hard the battle! The soul is not a unit; it is divided against itself. The enemy within is wounded and weakened, but not killed. Now if the Holy Spirit would only complete His work and slay self, how much happier and safer would be the condition of that child of God. Wesleyan theology teaches us that the Holy Spirit can and will do this very thing, when asked in faith through our Lord Jesus Christ—will it do in the earliest stages of a Christian experience, as readily as at death, if the conditions are fulfilled. This is the most blessed promise of God to the believer in this life, and ought to be thundered in the ear of the Church continually, that the Holy Spirit will, for Christ's sake, bind and cast self out of the heart, and with him all his spiritual manifestations, such as pride, envy, etc.

Self gone, the soul is a unit in its obedience. The will makes its choice under the spur of the tastes, sentiments, and affections, all of which go Godward. The love is thus made perfect; it is not mixed with selfish in-

pulses. Holiness is perfect love, and perfect love is impossible while self disputes the throne of the heart.

Ought we not as a Church, that we may avoid confusion, drop out this term "sin in believers," and substitute "self," or some word akin to it?

OUR NEW LAW.

BY REV. J. R. DAY.

[Concluded.]

But some advocate of the law may contend that some of the church property, especially in the case of the Catholics, is used for secular purposes. Was there no remedy but in an indiscriminate assault upon societies that happened by great sacrifice, to own respectable temples? The plea is of no force, because previous to this law Churches in this State paid tax on such property. The Chestnut Street M. E. Church, of Nashua, of which Dr. Jasper is pastor, pays an annual tax of no mean sum on a store in the church basement. One other Church in the place pays a tax on similar property. So it is evident that before the law existed there was a way for towns and cities to remedy this evil. But if not, has the land of Webster, Atherton, and Pierce lost the capability of fair and discriminating legislation?

This law violates still further and more seriously this fundamental principle of all just governments—the principle that taxation shall be impartial. Our taxes in all of the New England States, until this new law, have been assessed as nearly as possible on this principle. But this act introduces a partial levy, a privileged class. Had the enactment declared that *all* Churches in the State shall pay a tax, provided no edifice shall be taxed for a valuation exceeding ten thousand dollars, or some given sum, the law would have been more equitable, to say the least. Then all religious societies would have been called upon to *donate* to the State expenses. But as we have it, the law discriminates in favor of the country churches and against nearly every city church. It is well known that in the country a fine church can be built for less than ten thousand dollars, while in the cities nearly that amount is required to eligible locate the edifice. The lot costs about that sum. Besides, in this country, separated from other buildings, the church may be built of wood. In the city hazard of fire imperatively demands, in many cases, that the structures consist of brick or stone.

But if you enter the city you will find this same element of injustice there. Some societies having regard to the beauty, stability and safety of the town, have reared stone and brick edifices. They have made great sacrifices that they might secure a permanent structure; but the State determines that they shall pay a fine for their extra enterprise in behalf of the community and religion. Other societies disregard these considerations, and worship in fire-traps and unseemly tenements. They are as able, but not as agreed, as the public spirit. The State offers them a premium for their indifference to the public good and the public taste.

Take the city of Nashua as an example. In this town the Catholics have two fine brick buildings. These churches cost about eighty thousand dollars. The influence of the priests over the Irish and French population is immense. Without their presence the expenses of city government would have to be largely increased, and the police force would have to be multiplied fourfold. But for the privilege of staying here in substantial and commodious churches and exerting a wholesome influence over these people who are beyond the reach of other religious teachings, they are to pay this magnanimous State each year, according to the text of the law, nine hundred dollars! The Universalists worship in a mere shell, or trap, for which they are not financially holden. This society is wealthy, but they may stand in their revolting forms, that they might secure a permanent structure; but the State determines that they shall pay a fine for their extra enterprise in behalf of the community and religion. Other societies disregard these considerations, and worship in fire-traps and unseemly tenements. They are as able, but not as agreed, as the public spirit.

The same is true of the whole world before the flood. Wickedness had so far overwhelmed the good that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Even at that time of almost universal decimation there were two classes, for "Noah found grace in the eyes of the Lord," even though "all flesh had corrupted his way upon the earth." This righteous man stood alone and endured the mocking of the masses while he preached to them for one hundred and twenty years, and while he prepared him an ark for the saving of his house. So we see there were two distinct classes at this time, and when the flood came and buried the wicked in a watery grave, the righteous Noah and his family were safely floating in the ark under the divine guidance and protection. Noah's family was the seed from whence sprang a new generation, and we might think that the race would improve after this tremendous judgment; but it was soon manifest that men were radically depraved, and wickedness began to show itself on every hand. Even Noah himself became a drunkard.

Turn over a few more pages of the world's history, and you come to the destruction of Sodom and Gomorrah. These cities had become so abominably corrupt, so full of the lusts of the flesh in all their revolting forms, that their stench came up into the nostrils of the Almighty, and He determined to destroy them; but He would not destroy the righteous with the wicked. Righteous Lot lived in one of these cities, old-fashioned prayer-meetings, for which they are not financially holden. This society is wealthy, but they may stand in their revolting forms, that they might secure a permanent structure; but the State determines that they shall pay a fine for their extra enterprise in behalf of the community and religion. Other societies disregard these considerations, and worship in fire-traps and unseemly tenements. They are as able, but not as agreed, as the public spirit.

But, after all, there is a variety of opinion in our case as regards the results of union. Geographically, ours is a most difficult experiment. From Montreal to New Brunswick a vast limit separates the Methodism of the Dominion, over which are sparsely situated but small, struggling missions for the most part. Ontario is our stronghold. West of which they are detached missionary heirs, extending to the Pacific, where a vigorous organization of missions gives promise of future excellence. From the West, therefore, there can be, for some time to come, but little representation in our legislative sessions; while to bring the necessary committees and Conferences together from Newfoundland to Lake Erie, involves a bill of costs and an expenditure of time, which, in our youthful condition, assumes a rather formidable aspect. Add to this the fact that of our six Annual Conferences, three in the West had been working up to the time of union, under an economy which retained at least some of the principles of your own American Methodism, while the three in the East were almost purely after the British type, and you may form some idea of the initial difficulties of union.

So all along the ages there have been two classes, and only two. Thus it is to-day, and so it will be to the end of the world. Some will be waiting for the coming of the Son of Man and bid Him welcome, and some will be eating and drinking, marrying and giving in marriage; and the wicked in their terror will be crying out for the rocks and mountains to fall on them and to hide them from the presence of Him "that sitteth upon the throne, and from the wrath of the Lamb."

It is a tremendous truth that men, as a rule, die as they live. The wicked, in general, die wicked, and the righteous, as a rule, die in their righteousness. In many cases their houses were built in prosperous times. Their patrons have moved away or met reverses as in the case at Keene. These churches are half under the mire now with their legitimate expenses. This "straw breaks the camel's back." They cannot pay the unjust levy.

In the name of a cardinal doctrine of all just governments, we have a right to demand impartial taxation. In the name of common honor we protest against the State levying a double tax

on a part of her citizens. Equal rights are the inalienable rights of all of the good citizens of this land. If you tax one man's church, tax every man's church. If you tax society's house of worship, tax a community's courthouse, cemetery and public library. If you tax churches, tax colleges and fraternal bodies that own society property. Carry the ridiculous farce to its legitimate end, and see how long church taxation will stand on the book of statute laws.

We hope the law will be faithfully administered. That will prove the shortest road to its death.

Nashua, N. H.

NO THIRD PARTY IN THE UNIVERSE.

BY REV. E. DAVIES.

[Concluded.]

But some advocate of the law may contend that some of the church property, especially in the case of the Catholics, is used for secular purposes. Was there no remedy but in an indiscriminate assault upon societies that happened by great sacrifice, to own respectable temples?

The plea is of no force, because previous to this law Churches in the State paid tax on such property.

As in politics, so in religion,

men want to get up a third party. Many do not want to be bad enough to go to hell, or good enough to go to heaven.

They would like to show some respect to religious things and to the claims of God upon them, but they are not willing to cut off their right-hand sins or to give up their right-hand will and bow their necks under the yoke of Christ and submit to His plain and practical teaching.

Yet they would like to have

Him to stand at the judgment day,

"Well done, good and faithful servant,

enter into the joy of your Lord."

Or ye dying and eternally bound,

ye blood-bought, fellow-men, be not deceived.

God is not mocked. You may mock men and ministers for telling you the truth, but you cannot mock God.

"Whatsoever a man soweth that shall he reap also.

He that soweth to the flesh shall of

the Spirit reap corruption;

but he that soweth to the Spirit shall of

the Spirit reap life everlasting."

This system was thought, when first attempted, to be radically defective in the first article of its constitution. It had no central authority. It was Jesuitical compared to a natural monstrosity than the beast with six heads and one body! In the nature of things it could not live. But four years of experiment, terminating with our General Conference of 1878, convinced the most skeptical that a religious organization, providing it have life and genius, is not so dependent upon its peculiar form of government as might be imagined. Where a single or central authority exists, there is always a temptation to evade responsibility in the outlying portions of the economy, and compete with the highest authority to decide. In the absence of such authority, difficulties are simplified.

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Nashua, N. H.

CORRESPONDENCE.

BY NOVA SCOTIA.

MR. EDITOR:—"Down-east" has long been an expressive phrase in American conversation, but we question whether it is known to the majority of your readers that Methodism, at least, the geographical "down-east" must be understood to cover many leagues between the State of Maine and the rising sun. Years ago some of your people looked for a territorial millennium. A happy combination of several new stars from the east, with the bright cluster already beaming over your national flag, was to indicate the power of darkness that shall reign from the rivers unto the ends of the earth. To one or the other of these kingdoms each one of the thirteen hundred millions of the world's inhabitants belongs. Of course the children, before reaching their years of accountability, belong to Christ. "Of such is the kingdom of heaven." This includes the vast majority of the human family, and this also is a very comforting thought.

Let us look over the history of this world, and we shall find that there were two classes in the first family—righteous Abel and wicked Cain—and the hatred of the one led to the murder of the other. This is a sad showing for humanity, that there was a murderer in the first family.

The same is true of the whole world before the flood. Wickedness had so far overwhelmed the good that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Even at that time of almost universal decimation there were two classes, for "Noah found grace in the eyes of the Lord," even though "all flesh had corrupted his way upon the earth."

This righteous man stood alone and endured the mockery of the masses while he preached to them for one hundred and twenty years, and while he prepared him an ark for the saving of his house. So we see there were two distinct classes at this time, and when the flood came, both in political and ecclesiastical circles, our British rulers strongly favored a union of the British-American Colonies. There is also much to be said in favor of integration, both in the political and ecclesiastical spheres.

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The Sunday School.

THIRD QUARTER, LESSON VIII.

Sunday, Aug. 24. Philippians. 2: 1-13.

BY REV. W. O. HOLWAY, U. S. N.

THE MIND OF CHRIST.

I. Preliminary.

1. PHILIPPI was an ancient city of Macedonia, built by, or rather enlarged by, Philip, the father of Alexander, from whom it derived its name. Here was fought (B.C. 43) the famous battle between Brutus and Cassius on the one side, and Antony and Octavian on the other, which resulted in the total rout of the former. As a memorial of his victory over Brutus, Augustus gave to the city the privileges of a colony. (For a description of these privileges, see Conybeare and Howson's Life and Epistles of St. Paul, vol. 1, pp. 292-294). There are no inhabitants now on the site of the old town, but the locality is still called by its ancient name.

2. THE CHURCH AT PHILIPPI was founded by St. Paul, who visited the city in the course of his second missionary journey (A.D. 51) in company with Silas and Timothy. Here the Gospel was first preached on the soil of Europe, and Lydia, "whose heart the Lord opened," was the first convert.

Here, too, the damsel possessed with the spirit of divination was healed, which led to the imprisonment of the apostle, and the conversion of the jailer (Acts 16). St. Paul made at least three visits to the Philippians, and evidently cherished toward them a feeling of fervent affection.

3. THE EPISTLE TO THE PHILIPPIANS was written by St. Paul towards the close of his first imprisonment at Rome (A. D. 63), after he had despatched his letters to Philippi, and to the Churches at Colossae and Ephesus. Epaphroditus, a leading presbyter at Philippi, had come to Rome, at considerable personal risk to his health, to bring to the apostle a contribution from the Philippian Church; and the Epistle was written, and sent back by Epaphroditus, to express the apostle's joy at their liberality, and the letter is addressed to illustrate and confirm (Ephesians).

4. The Epistle to the Philippians is not dogmatic or theoretical, but frank and encouraging. "There is a gracious tone running through it," says Dr. Smith, "expressive of humility, devotion, kindness, delight in all things fair and good, which helps us to understand the kind of ripening which had taken place in the spirit of the writer."

5. Verse 8. In fashion as a man—in the guise of humanity; "possessed of a true body, and a rational soul—a soul that grew in wisdom as His body grew in stature" (Ephesians). Humbled Himself—i.e., to obedience to the will of His Father. Death of the cross.—Notice the descending steps. From the Godhead to humanity; in humanity to the low estate of a servant or slave; from servitude to death, and death of no common kind—a death accompanied by intense suffering and intense shame; and all this voluntarily, for the sake of others.

6. Verse 9. Wherefore—because of this voluntary self-sacrifice and humiliation. Highly—supremely; above measure. A name above every name.—The name—Jesus—has not been changed; it has simply been made the highest and most glorious. The name that was written on the cross as an inscription and an epithet has since that day been the loftiest, the most potent, the sweetest of names.

7. Verse 10. At the name—more correctly, "in the name." Every knee should bow—direct and universal homage to Jesus from the living, from the dead, from angels, from all created intelligences.

The head that once was crowned with thorns Is crowned with glory now."

8. Verse 11. Every tongue should confess, etc.—His lordship is to receive universal recognition. No sphere, however high or distant, is exempted from His control; no creature, however mighty and godlike, has a co-ordinate jurisdiction. To the glory of God the Father.—Says Eadie: "Christ as God has the right to the adoration of the universe, but as God-man He has for His special service a special investiture. In the hope of His exalted Son, the Father's character is more fully seen and admired."

9. Verse 12. Therefore—following Christ's pattern. As ye have always obeyed.—As obedience to God's commandments has been habitual. Work out your own salvation—Work out, by the aid of the Spirit that worketh within, your individual salvation; peruse the holy word of redemption from sin and evil. Fear and trembling.—Not with over-confidence, or presumption, not with pride, but with anxious and humble solicitude to do everything, and leave nothing undone (1 Cor. 9: 26; 27; Heb. 4: 1).

10. Verse 13. For it is God—the Holy Spirit, the All-powerful. Worketh in you—an explicit statement of the actual presence and agency of the Divine Spirit in the human heart. To will and do of His good pleasure—to inspire our will and effect the purposes which are pleasing in His sight.

IV. Gleanings.

1. Do, I say, as Christ Himself did when He lived here on earth. Imitate Him as much as in thee lies. How many great Caesars, mighty monarchs, tetrarchs, dynasties, princes, lived in His days! in what plenty, what delicacy, how bravely attended! What a dearth of gold and silver, what treasure, have many sumptuous palaces had they! What provinces and cities, what territories, fields, rivers, fountains, parks, forests, lawns! yet Christ had none of all this. He would have none of this. He voluntarily rejected all this. He could not be ignorant; He could not err in His choice; He contended all this. He chose that which was safer, better, and more certain, and less to be repented—a mean estate, even poverty itself (Burton).

2. Prof. Cullis and others of this city have purchased the old buildings of the Randolph Macon College, in Mecklenburg County, Va., and propose to establish an educational institution for the intellectual and spiritual improvement of the colored people, on the faith principle, as adopted by Miller, or of Bristol, England, in his Orphanage, and by Dr. Cullis in his home for incurable invalids.

3. Prof. Cullis and others of this city have earnestly against a spirit of selfish emulation and vanity. Says Eadie: "Self-conceit is silly indeed, but prejudicial to peace. Inordinate self-display absorbs brotherhood; What I think is soundest, what I propose is best; to differ from me is evidence of want of judgment, and to oppose me must be ascribed to unwariness. Loneliness of mind—true humility. Esteem other better—entitled to higher credit. Every one may discover in himself humbling faults, and in his neighbor many excellencies. If he will only look for

them. "It is the characteristic of humility that it has its centre outside of self, and includes the great whole of which it is a member, within itself, while pride makes the individual himself the centre" (Braine).

4. Verse 4. Look not every man, etc.—Do not selfishly concern yourself with your own private ends alone, but be warmly interested also in your neighbor's prosperity. "It is not myself alone, as if others did not exist, but myself with them and they with me, in earnest brotherhood and love" (Eadie).

5. Verse 5. Let this mind be in you, etc.—The apostle turns from the mere precept to the living Exemplar of true lowliness of spirit. "From His example" (says Olshausen) "they are to learn how this state of mind alone confers worth in the eye of God; how the way to exaltation and glory is that of self-humiliation in lowly-sacrificing love."

6. Verse 6. Being in the form of God—"the brightness of His glory, the express image of His person." This refers, of course, to the period before the Incarnation. Thought it not robbery to be equal with God—deemed it not an act of sacrilege, or profanation, to assert equality with God. The only begotten Son, having the "form" of the Father, thought that it detracted in no respect from His Father's honor to claim equality with Him in essence and dignity.

7. Verse 7. Made Himself of no reputation literally, "emptied Himself," laid aside this supreme dignity and prerogative. Says Alford: "He not only did not enrich Himself, but He emptied Himself. He used His equality with God as an opportunity not for self-exaltation, but for self-abasement."

8. Form of a servant—a slave; and He had been in the "form of God." "I am among you as He that serveth." He came not to be ministered unto, but to minister." The like-ness of men.—"The Word was made flesh."

9. Ho descended with His splendor eclipsed, not as a God in glory, but clothed in flesh; not in royal robes, but in the dress of a village youth; not as Dñe in fire, but as a man in tears; not in a palace, but in a manger; not with the thunderbolts of His hand, but with the hand-and-manner of a Galilean carpenter. And in His exaltation He gave the Church an example of that self-sacrifice and kindness which the apostle has been incarnating, and which the Lord's career is adduced to illustrate and confirm (Eadie).

10. Nine States of the Union give women the privilege of voting on school questions.

11. Dr. Alexander Winchell has accepted the chair of Geology and Paleontology in Michigan University.

12. The London School Board has erected and opened its 161st school.

13. Rev. W. R. Halstead, A. M., of the Indiana Conference, has been elected President of the Pauley Female College.

14. Prof. C. H. Toy, D. D., LL.D., has been made President of the American Philological Association.

15. Rev. Philip Schaff, D. D., made a very interesting address at the Commencement exercises of Regent's Park College, England, July 4th.

16. Prof. Gekle, the eminent Scotch geologist, will give a series of lectures at Lowell Institute, at the beginning of next term.

17. Prof. Brack, a Protestant, has just been elected "Rector Magnificus" of the six-century-old University of Vienna. He is the first Protestant who has held the office.

18. The Educational Weekly will hereafter publish only forty numbers a year, and will reduce its price proportionately.

19. New Orleans College (colored) has had the past year an attendance of 170 students.

20. Rev. Dr. Pritchard, of the First Baptist Church of Raleigh, has accepted the presidency of Wake Forest College.

21. Abbott Female Seminary, at Andover, Mass., which recently celebrated its semi-centennial, has graduated 3,000 students; twenty of them are laboring in missionary fields.

22. Prof. E. J. Pritchard, of the great Christ's pattern. As ye have always obeyed.—As obedience to God's commandments has been habitual. Work out your own salvation—Work out, by the aid of the Spirit that worketh within, your individual salvation; peruse the holy word of redemption from sin and evil. Fear and trembling.—Not with over-confidence, or presumption, not with pride, but with anxious and humble solicitude to do everything, and leave nothing undone (1 Cor. 9: 26; 27; Heb. 4: 1).

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25. Prof. S. D. Burchard has accepted the presidency of Rutgers Female College in the place of Rev. Dr. Thomas D. Anderson, who has resigned.

26. Contract for building Mr. Holloway's college for women in London have been made, and the cost is estimated at \$250,000. The whole expenditure contemplated is considerably in excess of \$2,500,000.

27. It has been determined by the School Board of Richmond, Va., that all lady teachers in the public schools of that city who shall marry during their terms of service shall thereafter be ineligible to the position of teacher, and their place shall be supplied by the Superintendent of Schools.

28. An exchange says: "A young Creek Indian, who is being converted at the University of Wooster, took the first Latin prize, a gold medal, for best scholarship during the senior preparatory year, and for best examination for entrance to the freshman class at the late commencement. There were nearly sixty students in the class."

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ZION'S HERALD.

THURSDAY, AUGUST 14, 1879.

The seen and gathered results of the many great meetings in the groves now being held may not be easily represented by figures or by the relation of striking incidents. The novelty of these occasions is worn off. The miscellaneous audience that formerly thronged these scenes is rarely gathered now. Professed Christians of different names make up largely the congregations. The tent meetings, which were most effectual in the work of personal Christian effort and in securing an awakened interest on the part of unconvinced attendants, are now superseded by the multiplication of family cottages. But large audiences still wait upon public preaching, and although professed Christians, many are backslidden; many are in the bondage of doubts and worldliness; many have never known the peace and power of a truly converted heart. Simple, earnest, Spirit-baptized, and instructive preaching will be attended with great good. Scores of Christians will be quickened and sent out afresh into the Master's vineyard to work for souls. Some will be attracted to their spiritual wants, to their mistaken views of Christian experience and life, and will be brought into the kingdom and grace of the Gospel. No faithful preaching can be lost. It is not important that a census of the apparently saved shall be taken. The angels have this record; but it is important that fervent, intelligent, Scriptural and awakening discourses should be poured into the ears and hearts of the susceptible audiences that crowd to the stands in these forest sanctuaries. Let prayer be generally offered for the Divine benediction upon these services.

We can only recover our precious old New England Sabbath by a great reformation. Our religious newspapers cannot write it back. We cannot preach it back. Conventions will not raise it from its grave. It has passed from our hands. It died of worldliness and a loss of spiritual life. Its sanctity first passed out of the soul and then vanished from the day itself. The slightest excuses and occasions now justify the breach of its quiet. The clangor of the railroad trains and the whistle of the steamers fill the Sabbath air. Our popular ministers in summer resorts become the centers to which the groaning trains and unnumbered carriages rush. Each Christian has become a law unto himself in this respect. Conscience has lost the delicacy of its sensitiveness. One form of desecrating the day seems not to be worse than another, when the true idea of the day is lost. Summer vacations among us break down all social, domestic and religious traditions and habits, and the Sabbath with us is fast taking on the forms of recreation that have heretofore marked the European observance of the day. The disciples of the Master cannot cast the devil out. We can only bring the day — His day — to the Lord for Him to do it. A great and powerful outpouring of His Spirit — a moral and spiritual reinforcement — alone will recover both His Church and His holy day.

There are two very marked characteristics of the English mind. It has a quick, chivalrous perception of noble traits, an impulsive indignation at any lack of honor and manly bravery, and a lively appreciation of the sorrow following any great domestic calamity. Under the first gush of emotion an Englishman may fall into quite an overwrought exhibition of sentiment and into equally ridiculous positions; but equally noticeable is the fact that the second sober thought of the English mind is sure to assert itself, and the most pronounced common sense takes the place of the overstrained feeling and expression. The abrupt and tragic death of the young French prince and the overwhelming grief of the wretched mother quite overturned for the moment the English balance. The son of one who had been no friend to English principles, and the grand nephew of the greatest for England ever had, whose life was a perpetual threat to the peacefully-established French Republic, upon his sudden death, was lamented as if he had been one of the English royal family. The hollowed walls of Westminster were opened for his body; the officers in command of the army corps in which he had volunteered to serve, were held to the severest responsibility in regard to his death, and the funeral pomp at his burial was made national by the presence of the highest representatives of the government. Now

that the sober second thought has been recovered, the ridiculousness and impropriety of all this extravagance are beginning to be felt. The English press is full of the frankest common sense in its discussions of the subject; and the very popular Dean Stanley has all his powers of reasoning and eloquence challenged to justify the remarkable step he volunteered of giving a national significance to the undistinguished death of this young man.

Tartuffe, in Molire's comedy of that name, is the incarnation of a Jesuitical casuist. A stronger portrait of a sanctimonious impostor was never drawn. He excuses a gross sin by saying, "It is true that heaven forbids certain gratifications, but there are means of compounding with it, . . . and of rectifying the evil of the act by the purity of the intention!" Again: "The scandal is what constitutes the offense, and to sin in secret is not to sin at all." These sentiments are so barefacedly immoral one wonders that even Jesuitism could invent them, or that any one in his right mind could be misled by them. But is any one right-minded when he has so far entered into temptation as to hold a parley with an excited evil desire? Surely the man who persuades himself that an intention to do what he knows to be a bad act can be pure, or that secrecy can affect the moral nature of a deed, must first have put his conscience to sleep with the vapors of his passion. It is well, therefore, to watch and repel the first approach of temptation, inasmuch as "our basest feelings lie very near to our highest, and they pass into one another by insensible transi-

THE NEW PAPER.

So many letters of inquiry have been sent to the office in reference to the new paper published by an association of Methodist ministers of this vicinity, that the Wesleyan Association has directed its editor, by vote, to state the nature of the publication, as far as it is understood from the explanation of its proprietors, and its relation to the long-accepted organs of New England Methodism.

One of its appointed managing editors, Rev. J. W. Hamilton, has heretofore edited for some time a monthly periodical, bearing the title of *Home and Abroad*, and having in its corps of assistant editorial writers a Bishop of the Church and a number of our leading Methodist ministers. This little monthly sheet was conducted with much spirit, was a useful organ for the indefatigable pastor of the People's Church, had a different patronage, a different set of agencies, a different object, in no wise running into the lines of ZION'S HERALD, and received from that paper its hearty God-speed. Some weeks since, finding that he could not sustain the additional burden of the paper with his heavy pastoral work, he suggested, in a company of brother ministers, that if they desired to take the periodical and continue its publication, an opportunity was then offered to them.

The proposition met with favor from a number of those present at the time, and a succession of meetings was called to arrange a plan, to secure the necessary pecuniary means, to appoint an editorial corps, to perfect the details of publication, and to provide for the issuing of ten thousand copies of the first number. Very diverse views were soon developed in reference to the character of the paper as the matter was talked over. Leading ministers in all portions of New England were addressed, and various intimations as to the nature and objects of the movement were made. Decided opposition on the part of some of the most conspicuous of the preachers of this vicinity began to be manifested, personal misunderstandings arose, false impressions were begotten, and ungrateful relations began to be awakened between those that approved and those that doubted the wisdom and loyalty of the movement.

Meanwhile in Mr. Hamilton's last issue of his paper, and in the widely-distributed circulars, a new Methodist paper, "awake" and "outspoken" for the "family, Church, and the general reader," was announced as ready for an early issue. With Dr. David Sherman as its chief editor, it had five associate preachers, as announced, in its editorial corps, and three additional pastors as managing editors.

At this stage, three of the brethren had an interview with a committee of the Wesleyan Association, if possible, by explanations and mutual agreement, to secure their friendly recognition of the sorrow following any great domestic calamity. Under the first gush of emotion an Englishman may fall into quite an overwrought exhibition of sentiment and into equally ridiculous positions; but equally noticeable is the fact that the second sober thought of the English mind is sure to assert itself, and the most pronounced common sense takes the place of the overstrained feeling and expression. The abrupt and tragic death of the young French prince and the overwhelming grief of the wretched mother quite overturned for the moment the English balance. The son of one who had been no friend to English principles, and the grand nephew of the greatest for England ever had, whose life was a perpetual threat to the peacefully-established French Republic, upon his sudden death, was lamented as if he had been one of the English royal family. The hollowed walls of Westminster were opened for his body; the officers in command of the army corps in which he had volunteered to serve, were held to the severest responsibility in regard to his death, and the funeral pomp at his burial was made national by the presence of the highest representatives of the government. Now

ministers themselves), in the fine building which they occupied — a manifest and great benefit to all the material interests of the Church; when their sole dependence for agents in the work of circulating the HERALD was upon the ministry, who received their own papers for less than actual cost, and who would now not only be divided in their interests, but embarrassed by the financial liabilities of their costly enterprise — at such a time as this, for the ministerial brethren to originate among themselves a new periodical, necessarily withdrawing their personal interest and labors from the other paper, without previous consultation with the Association, or reference to the effect it might have upon ZION'S HERALD, seemed to them a most ill-advised and unbrotherly act. They could not look upon the movement in any other form than as antagonistic to the objects for which, through their love for their common Church, they had assumed, and were just made Bismarck capitulate will not consent to vote for such tariff laws as he desires, with the perspective before them of seeing these means employed to maintain the struggle against the Church. But whatever may be the issue of the present crisis, the new situation appears very much involved, and it will require time for the imperial policy to obtain a firm line of action. One thing is clear, and that is the increased conservative character of the new cabinet.

The retirement of Falk is a misfortune not alone for Prussia but also for the entire German Empire; for the Ultramontane regarded him as the father of the great struggle through which they have recently passed, and his fall will signify for them the possibility, and perhaps the certainty, of final victory. This is the universal remark of those who have visited Martha's Vineyard, that it cannot be described; that it must be seen to be known; in other words, that it is the place to which the much-abused word "unique" may properly be applied. The Camp-meeting Association have apparently fully appreciated the title, and have erected a new Tabernacle, of which it may be said, that as Martha's Vineyard is to other watering-places, so is the great iron Tabernacle, newly dedicated here, to all other tabernacles.

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Having said so much, it will be readily understood that a detailed description, however clear to the writer, will give a very faint idea to the reader. The testimony of all who see it is that it far exceeds their expectations, and hundreds visit it every day only to admire and praise it. The location of the new tabernacle is on nearly the same spot as the old canvas one that served for the same purpose about seven years, we think. The only change is, that it swings around from the new chapel about forty feet southwest from the outer line of old one, while the pulpit or platform is nearly on the same spot.

The building rises in a succession of three roofs to a lofty dome in the centre, the first roof starting at about eleven feet from the ground with a sharp inclination. At a distance of about twenty feet, this roof ends against a vertical ring of windows some four feet high. Overhanging these, a second roof extends in, some thirty feet, in another vertical row of windows some seven feet high; again the third roof goes sharply upon and ends against the base of an octagon tower, surrounded by a dome; the whole being from seventy to eighty feet high, and surmounted by a flag-staff extending from twenty-five to thirty feet higher. These roofs, which are all of iron, with their numerous hips, breaking the surface into many shadows, are very pleasing as well as imposing.

On the west shows a lofty projection in which is the preacher's stand or platform. Opposite is the main portal, another lofty projection, and on either hand a similar portal. The service of these portals, in pleasant weather, is simply to relieve the large expanse of roof by projections and a general addition to the symmetry of the structure. On rainy weather, the people enter by them to avoid the drippings of the adjacent sides. The exterior, which it will be remembered is all iron, is attractive, and the building rightly placed so that the speaker faces the east.

Until the present conflict in Germany commenced, the Catholic hierarchy felt itself invincible in the illusion that the State had neither the courage nor the strength to oppose their omnipotence. To make the government tremble, it was only necessary for the bishop to speak; men had gradually imbibed the conviction that when the thunder rolled in the Vatican the earth must tremble. But the Falk laws have thoroughly changed this opinion. The State has become conscious of its error, and protected itself by laws and judges. The reign of arbitrary will is at an end, and it is now Rome that comes knocking at the door of the State. The proud scorn hitherto displayed has given way to a spirit of compromise and negotiation, to which in reality Falk has yielded. He in his representative character could alone do this by retirement, while the Chancellor, as politician and statesman, could remain and accept advances.

And this, we opine, is now the situation, and such the policy of Bismarck. Whether justly or unjustly, he feels under pressure to regard other pressing interests to which he cannot rally all of those who formerly supported his policy entirely. He has the determination of his convictions, and is unbending in his resolution to carry them out; and if friends will not help him, then he will accept the advances of enemies. He is doubtless stepping on dangerous ground, but we believe him in his assertions that he does not intend to yield to the appearance of the ecclesiastical question; and while he and the Emperor William hold the reins of power, it will be a wily Church that takes them back to the position held before the war and the new political departure. It seems to us as if the great statesman is committing an error and entering on a dangerous path, but let us for a time admit that the critical situation has forced him to it, and his policy may prove an honorable way to a desirable peace. We believe that the struggle undertaken against Romish aggression must last until the papal court has learned to regard the rights of the States and bid its servants obey the laws.

THE POLICY OF BISMARCK. — The crisis produced by the retirement of three of the Prussian ministers has been the signal for the revival of controversy between the friends and the adversaries of the great Chancellor. The effect produced has been such that the government has considered it necessary to publish in the official organ a note declaring that there is no cause for alarm, and that Minister Falk takes with him in his retirement all the esteem and sympathy of the Chancellor, and that his resignation does not imply the existence of a difference of opinion between the former Minister of Public Instruction and Prince Bismarck in the direction to be given to the negotiations now going on with Rome.

But the effort to give probability to this opinion only brings out into clearer light the singular situation into which Bismarck has placed himself in order to arrive at the vote for his financial projects. All the efforts made by the government to weaken the significance of the withdrawal of men who would not take this step without reflection, fail in presence of the simultaneous resignation of three of the principal members of the Cabinet.

One of the conditions must be true:

Either Prince Bismarck has not changed his ideas, and his programme of government must be the same to which those ministers consented on entering into the service of the State (in which case there is no reason for this step), or else Prince Bismarck has changed his

attitude, and these statesmen, endowed with an independent disposition, were bound to separate from him. When we remember that the simple name of Falk was in itself a programme, we cannot but feel that his resignation is the prelude of a change of policy about to take place between the German Empire and the Church. And a peace made on these conditions is a sacrifice of the well-known May laws; it is very especially for Prussia, the failure of all that we have been accustomed to consider the most fertile result of the Falk régime, namely, of the laws regarding Public instruction.

It now remains to be seen whether the simple withdrawal of this great opponent of the Ultramontane will be considered by the Party of the Centre a sufficient guarantee against offensive action on the part of Bismarck. Everything leads us to believe that those who have just made Bismarck capitulate will not consent to vote for such tariff laws as he desires, with the perspective before them of seeing these means employed to maintain the struggle against the Church. But whatever may be the issue of the present crisis, the new situation appears very much involved, and it will require time for the imperial policy to obtain a firm line of action. One thing is clear, and that is the increased conservative character of the new cabinet.

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The death of Dr. W. B. Slaughter, the Presiding Elder of the Omaha district, Neb., on the 26th ult., took from our Church one of its ablest ministers. He was a good Biblical and general scholar and an able writer. His late work on Genesis, while it has aroused much criticism, has secured the respect for its original thought and force of expression, of those who have not fully accepted his theory. He was a member of the last General Conference and was placed upon the Book Committee of which he has been an active and able member during the past three years. He died suddenly, but we do not know why, and passed from the study of truth as seen through a glass darkly, to beholding it in its undimmed lustre, and from faithful labor to the heavenly welcome and well-done.

It was a great day for the Vineyard Camp-



THE VINEYARD GROVE M. E. TABERNACLE.

DESCRIPTION.

meeting Association. A large number of clergymen were present, among whom we noticed the venerable Dr. Frederick Upham, of the Providence Conference, and Rev. Julius Field, of the New York East. Both of these men are more than eighty years old, and have been in the ministry over sixty years.

Religious services are held daily in the chapel, and the pleasant, social life, modified as it is by religious influences, is a pretty good type of millennial blessedness.

S. C. B.

DEDICATION.

SERVICES.

The services, held at 10-15 A. M., Aug. 6, were conducted by Rev. W. V. Morrison, D. D., president of the Association, who read the opening sentences of the dedicatory services of the ritual. Hymn 770 of the new Hymnal was read by Rev. J. W. Wilson. Rev. O. A. Brown, of Lynn, read the first Scripture lesson, and Rev. Geo. M. Hamlen, pastor of the Vineyard Grove Church, read the second lesson. The opening prayer was offered by Rev. L. B. Bates, of East Boston. No special effort was made to raise money; a basket collection only being taken. Rev. F. Upham, D. D., read the second hymn No. 708 of the Hymnal.

The sermon was by Bishop Foster. His text was: "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4: 30). He began by saying that he devoutly desired to preach a plain gospel sermon on an important theme. He believes in doctrinal preaching. The Church is strong in proportion as she distinctly understands Scripture truth. Every minister should preach just what he believes, clearly. Men who differ from him

address by Rev. R. W. Dale, from the Non-Conforming Churches of Birmingham, and a capital address, abounding in humor and pathos, easily raising the Conference into a storm of applause, by Bishop Campion, a man of color, of the American M. E. Church of this country. We shall refer to the reports of the year in another paper.

We have attended no meeting that reminds us so much of the most earnest and enthusiastic anti-slavery gathering of other days as the service held in the Melonae last week in the interest of the Indian especially the Ponca tribe. Mr. Tibbles, of Omaha, rehearsed again the story of their pitiful sufferings and out-ages abuse under the administration of the Indian Commission. It was made to appear very evident, however sincere and able may be the endeavors of the government to do justice to these outraged tribes, that as long as they have no standing law, and every year there are some eight or nine millions of dollars to be divvied among them—the fair plunders of one of the most skillfully arranged, audacious and unprincipled financial rings—there can be no effectual redress of their wrongs. The one thing to be secured is a decision in the Supreme Court confirming the opinion of the district judge that an Indian is a person in the intent of the law of the land. This will take the case of these tribes, and of individual Indians, out of the hands of a commission of men exercised to commit deception and fraud, and places it where every other man in the land besides the unfortunate Indian finds his security in an impartial and intelligent court with power to secure the execution of its decisions. The movements of the friends of the Indians have already awakened the malignant opposition of the "Ring," and telegraph despatches are flying over the country, denouncing the indefatigable and unpaid efforts of Editor Tibbles, of Omaha, and denying facts that have been proved in open court. The Commission has also awakened the peculiar position in which it is now placed before the community, and is apologetically weakly in the action in the case of the Poncas as based upon a mistake, and is promising to ask redress at the hands of the next Congress. But it cannot recover the hundreds of lives that have been already sacrificed by this mistake (?), nor restore the lost confidence in the word and faith of the government in the breast of the Indians. The bearing and addresses of Standing Bear, the chief of the Poncas, in his pleadings and stricken people, are noble and pathetic in the extreme. We are glad to know that the Boston philanthropists and merchants are responding to the call for aid to prosecute this important test case to its conclusion.

In the *Daily Advertiser* of Aug. 9 is a carefully-prepared article showing the remarkable growth of the Roman Catholic Church in New England since the opening of the present century, and particularly since 1850. In the latter period four new bishoprics have been created; 324 additional priests have entered the field; 325 churches have been established; one college, 29 academies and 107 parochial schools organized. These embrace 35,697 pupils; 23 asylums and 40 conventual houses have been established, and the Catholic population increased 701,000. The valuation of church property, however, is only \$7,960,395, while that of the Congregational Church is \$10,348,545, and the Methodist \$7,354,192, and other Protestants in like proportion. By comparing this apparently large increase with the census of population, it is made evidently to appear that the Roman Catholic Church in New England has merely kept pace with the increase of the foreign element in our population.

The colored people of Yazzoo County, Mississippi, have raised a fresh cry "to Kansas," certainly not at the instigation of Northern emissaries, but through the inspiration of the "regulators" of the county itself. The county has an overwhelmingly Republican population, but has had, of late, through the efficiency of the shoo-gum policy, neither Republican party nor vote. On the opening of the present campaign, a new party was developed. It candidate, Capt. H. M. Dixon, had been a confederate soldier and a member of the Democratic party; but it was evident that the colored people would generally vote for him. The *Yazzoo City Herald* issues an extra to record the fact that several hundred merchants, planters and farmers, rode into town armed with revolvers, shot-guns and repeating rifles, determined to put down this "independent" movement. They waited upon Capt. Dixon and ordered him to retire from the canvas. He very properly refused, for reasons which the above paper says "were not deemed satisfactory to the great assembly of earnestly determined men." Unfortunately, perhaps under the circumstances not surprising—as standing alone against several hundred armed and reckless men—his courage yielded, and he signed a formal withdrawal upon their promise to protect him and his friends from violence. The paper exultingly remarks upon this: "The Democratic flag now waves over the glorious old county uncontaminated and unchanged!" And this is a free Republic! And this is the result of the bitter struggle, the echoes of which have not yet died away! We are not surprised to read that there is no small excitement among the colored people, and that a fresh and larger exodus is threatened. Slavery on the State that permits this, and shame on a general government that cannot redress such an abuse!

A Father M'Namara has broken away from Romanism, although he has not become a Protestant. He claims to be an Irish Catholic. He was formerly a Roman Catholic priest in Riegle, N. C., and of late in Brooklyn, N. Y. His independence of thought and action occasioned his excommunication from his Church, and set him to a closer examination of the papal system. He gradually came to see that popery had been the ruin of his native Ireland. He finally forsook the Italian Church and set himself to resuscitate the ancient Church of the Irish nation. This is now his mission in New York city and vicinity. He hopes not to make Protestants of his brother Irishmen, but to lead them to look upon Jesus Christ as their one and only Saviour and Mediator, to reverence the Bible, and to return to the simple and Scriptural faith of the early Irish saints. He is making quite an impression in New York city. A Father Quain, among others, has already joined him. He gathers large audiences, insists that they need a double conversion—a breaking away from Romanism, and a birth of the Holy Ghost. He has calls to lecture among those of his own nationality in Pennsylvania, Ohio, Indiana, and various portions of this country. Is this a hopeful movement within the ranks of Romanism itself, like the beginning of a new Reformation?

Rhodes and McClure, of Chicago, publish a review, by Rev. W. F. Crafts, of the various lectures of Col. Robert Ingersoll. The

argument is *ad hominem*, sharply and vigorously put. It makes a very readable tract, and one that can be very usefully circulated. It is written for the masses who are most likely to be moved by the wit and illiberality of the irreverent and shallow platform orator. It will prove to such readers an effectual antidote to the specious reasoning of the rhetorical unbeliever. Captain McCabe's peculiarly happy dream of that remarkable city where no believer in the Lord Jesus Christ was permitted to enter, and the outcome of such a condition of things, is published with the responses of Mr. Crafts, and forms a very effective clincher to the argument. The publisher sends out an excellent photograph of Mr. Crafts as frontispiece, and sells the pamphlet for 15 cents. Hitchcock and Walden have it on sale.

The Christian at Work this week adds to its present editorial corps (Dr. Wm. M. Taylor, M. H. Bright and others), T. Sandford Doolittle, D. D., an able and vigorous writer.

Notes from the Churches.

MASSACHUSETTS.

Hamilton Camp.—Cottage life at this summer village is now in full vigor. The numbers are quite equal to those of former years. Improvements are still in progress. Brothers Damon, Hilton, and other carpenters are in full demand just now. The ladies' house of the Walnut Street (Cheles) Church receives an additional story. Other cottages and the boarding-house accommodations have sundry improvements. A new cottage on Mount Zion is erected for Mr. Hot. of Lynn. The association has a new well of excellent water. The boarding-house will be open for any desiring board, Friday, Aug. 15th. All letters to Asbury Grove should not have the word "Hamilton" on them. The religious services are almost daily and are increasing in interest. The believing ones are expecting a large and excellent meeting this year.

MAINE.

Minot Corner.—The golden wedding of Rev. T. J. True and wife, which occurred at the pleasant home of his son, Charles A. True, of Minot Corner, July 30, passed off to the satisfaction of all present. On account of the very hot weather the attendance was not large; but forty or more of the friends came together, and others sent their congratulations. Rev. A. S. Ladd presented, with appropriate remarks, a generous roll of greenbacks, with several pieces of the Bible, and seven upon familiar themes, such as rain, snow, dress, etc., with eight addresses delivered by different Methodists bodies in this country and Great Britain. This attractive little volume gives a fair illustration of the great facility and felicity of expression of this cultivated writer, who has extended over more than fifty years, and is still effective. On every charge he has seen souls converted, and among them several are preachers of the Gospel.

Rev. Daniel Pratt, Jr., made remarks and offered prayer. Brother True's family added much to the interest of the occasion by their rendering of several pieces of vocal and instrumental music. A collation was prepared which would do justice to any caterer at the camp-meeting. The camp-meeting is to be under the direction of Rev. James W. Day, Presiding Elder of Rockland district, this year, commencing Aug. 25th and closing the 30th.

Northport.—Rev. O. O. Ordway (Baptist) baptized sixteen, July 29.

Bethel.—The good people of this village have united to repair an old church, and have religious services in their midst. All seem enthusiastic in the work.

Nobleboro.—Rev. O. O. Ordway (Baptist) baptized sixteen, July 29.

South Dover.—The good people of this village have united to repair an old church, and have religious services in their midst.

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The Family.

FATHER.

BY A. S. PARKER.

The old man sits in his arm-chair, he thinks that his life's work is done; His friend is aged and wasted, and palsied his limbs and his tongue; Yet when we look on our father, we feel that his work is not o'er, For he teaches us patience in waiting, knowing death will soon open the door.

And our mother—she cares for him daily, he ever would have her in sight, He is lonely whenever she's absent, now his day is nearing the night; Together they've walked a long journey, its length is full forty-eight years, A helpmeet she's been to her husband—o'er one grave they've mingled their tears. They think of a little child angel, such an one as Jesus once blessed, They think of a time not far distant, in a robe of purity dressed, Again they shall see the dear loved one, of whom Jesus said, "They behold forever the face of my Father," in the city whose streets are pure gold.

We look on the face of our father, and we think of the days that are gone, When as children we walked in the meadow, by his side we toddled along; We held fast to his little finger, as the tall waving grass we passed through, And we wondered if father were tired; but now all is changed to the view.

Now the children walk firmly, untiring, and father can scarce get around, But his weak, trembling body's upheld by his children—he thinks them a crown; We think of him guiding our goings, when our childish footsteps would stray, Then we thought him hard and unyielding, how we know father knew best the way.

His grandchildren gather him roses; he thinks of the blossoms of yore, When a child he has father and mother, of the flowers that grew near their door; And he sees in the far-away distance what there I got my Eve." (It is less an Eden than it used to be in that particular.)

The alumni meeting was what it has been ever since its organization—a sham. We have hundreds of alumni, and it is high time for Alma Mater to ask, "How can we make these alumni (alumnae) effective?" May I suggest three probable answers? Make exhibition occasions more attractive; make student-life more agreeable wherever it is possible; give the alumni something of importance to do. I wish we could afford to say to all our graduates at each exhibition season, "You are welcomed back to the old place to enjoy its festivities. The institution will pay all bills." And with an alumni numbering more than a thousand, what a model "republic of letters" we might become!

The visiting committee did their work well. Dr. Crook, of Middletown, received and left a very good impression. Brother Wagner had not been at Wilbraham since his graduation in 1859. Prof. Kimpton was popular as ever. Rev. Brother Howard, of the Congregational Church, is gradually becoming a Methodist, though perhaps he is not aware of it, of such service have these committee duties been to him. The best prize speaking we have had for years was given by Miss Belle Bacon, of Malden.

It was rumored, at the beginning of vacation, that Mrs. Knight and Miss Morrill would probably sever their connection with us this year. The appointment of a new preceptress and an additional female teacher reminds us that our old friends are gone, one having served twelve and the other eleven years. None could accuse them of unfaithfulness or disloyalty in the least degree. Those of the faculty that remain are learning to join Captain Corcoran and Sir Joseph in "Never mind the why and wherefore."

Prof. Burke goes to Middletown. Prof. Raymond is here and busy moving into the boarding house. Prof. Parker is visiting his friends in Maine. Prof. Phillips is in Canada. It is said Mr. Fellows is to preach at Montpelier the rest of the Conference year. Prof. Kelsey lives at East Somerville. The faculty will be equal in numbers to that of last year. Dr. Steele and his wife have already won golden opinions. The new advertisements and circulars have been issued. The usual renovation of the boarding-house and academy buildings is in progress. The principal's residence is being thoroughly overhauled and somewhat remodeled. Rev. F. B. Smith is liked very well. He fascinates that he has the model audience on Sabbath mornings—seven members of Conferences among his auditors. Among the noted ones are Dr. W. F. Warren, of Boston University; Prof. Gillette, of the Normal College, New York city; Dr. Kellogg, at the head of a Boys' School in New York city; Dr. Spear, of the Church South, and many more.

Vacation is passed very pleasantly here, for we have many visitors. Old folks' parties, children's parties and picnics are the rage. A union picnic to Greenwich of all the Sabbath-schools in town took place Aug. 6th. This was under the direction of the superintendent of the Methodist Sunday-school, Brother S. J. Goodenough, who, by the way, is a perfect Aheian (See Acts 17: 21). If you would like a dish of "hash," or a plate of "diggins," "hot or cold," on some future occasion, say the word.

BEAUTIFUL MARY ANN.

BY ELIZABETH HEDYWOOD.

When I was a little girl, my father was the stationed minister in a pretty New England village which was noted for the beauty of its young people. But above them all towered a queenly girl of about nineteen, who was always called Mary Ann as sort of distinc-

tion, one name not being sufficient for designating the village belle. She was very beautiful and intelligent, and the pride of the whole village, though only the adopted daughter of a poor widow.

She had a father who came to see her and brought her fine dresses and paid for her support; but she accidentally learned that he was not a good man—and she resolved to see him no more nor receive any further support from him. So she went to an adjoining city to learn the millinery trade, and opened the widow's little parlor as a show-room.

The sun is out of sight. We are sitting in gathering shadows; but not without hope. Oh, if all our lives might be suns, shining with purified light, scattering constant blessings!

May our only Helper help us to follow, with reverent steps, the great example!

Of Him whose holy work was "doing good."

So shall the wide earth seem our Father's

home, and every life a psalm of gratitude.

"Then shall all shackles fall; the stormy clangor Of wild war music o'er the earth shall cease;

Love shall tread out the baleful fire of anger,

And in its ashes plant the tree of peace."

Fall River, Mass., Aug. 2.

COLD MEATS FROM WILBRAHAM.

Will you be willing to take a taste from a few of the dishes that were left over last June? Dr. Cumming's sermon on "God is not ashamed to be called their God," was heard with profit by all. Dr. Trafton is not yet too old to "paddle his light canoe" successfully. Dr. Mallalieu talked to the alumni about the "Character, Mission, etc., of the Anglo-Saxon," and it would have done the faculty of the College of Liberal Arts good to hear what he said about the English and Continental methods. His lecture was good. He gave the supposed location of Eden, but in the alumni meeting afterwards Dr. Rice disagreed with him, and declared that "Wilbraham is Eden, for there I got my Eve." (It is less an Eden than it used to be in that particular.)

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Of Him whose holy work was "doing good."

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home, and every life a psalm of gratitude.

Mary Ann, beautiful Mary Ann, had gone suddenly to the home of the blessed! But she had left her beloved pastor a comforting message: "Tell him I am so glad he came to me that third time, for that was the turning point of my pride. I was determined not to yield, but his loving tone broke me down, and now I go rejoicing to my heavenly home."

IF.

If, sitting with the little worn-out shoe And scuffed stocking on my knee, I knew the little feet had passed through The iron gates that lie 'twixt heaven and me,

I could be reconciled and happy, too, And look with glad eyes toward the jasper

sea,

In the morning, when the song of birds Reminds me of a music far more sweet,

And for the music of his distant feet,

I could almost happy though I heard No answer, and saw but his vacant seat.

On one occasion she happened to see my father preaching, and he called me to see him and tried to persuade me to become a Christian; but she playfully said, "Oh, I want to enjoy life while I am young, and I will get religion by and by." She liked to attend the balls which the young men of the place held at a large tavern just out of the village, and was the best dancer among the young girls.

On another occasion she happened to see my father driving home from some meeting in one of the school-houses in the distant parts of the village, and said to herself, "There is our minister going home from a place where he has been trying to do the people good, and here I am wasting my life in a round of follies!" She was so sober, as the young folks called it, for the rest of the evening, that everybody was asking "What ails Mary Ann?" for she was generally the very life of the ball-room.

One Sunday Mary Ann spoke to me very kindly after church, and asked if I would come and see her the next day.

Her house was not far from my home, and so I was allowed to go. When I arrived there, I saw the parlor table heaped with beautiful, untrimmed, "open-work" straw bonnets. Mary Ann took up one after another, and tried them on my head till she found one to fit, and then told me to sit down and watch her trim it, for she was going to make me a present of it because I was the minister's youngest girl.

My eyes rounded out with delight, and I sat and watched her nimble fingers with breathless eagerness. She lined it with pink silk, which showed prettily through the open-work straw, and then she put pink ribbon strings on it and a little bow behind, and it was finished, the pretty "cottage bonnet." We do not see such bonnets in these days. It covered the face, though it stood out a little round the front, and had nothing inside but the rosy cheeks of the wearer, made more rosy by the pink lining. Mary Ann put it on my head and told me to carry my sunbonnet in my hand, and then sent me home to show it to our folks.

I ran all the way, flying over the ground like a squirrel, and burst into the house and amazed all the other children by such unworded grandeur.

Where had I obtained such a lovely bonnet? Surely father could not afford such extravagance. Oh! they could guess. Mary Ann had given it to me; but wasn't it too fashionable for a Methodist preacher's child? I insisted it was not, and was allowed to wear it, though I stood out a little round the front, and had nothing inside but the rosy cheeks of the wearer, made more rosy by the pink lining.

Mary Ann put it on my head and told me to carry my sunbonnet in my hand, and then sent me home to show it to our folks.

Then we thought him hard and unyielding,

but now all is changed to the view.

Now the children walk firmly, untiring, and father can scarce get around,

But his weak, trembling body's upheld by his children—he thinks them a crown;

We think of him guiding our goings, when our childish footsteps would stray,

Then we thought him hard and unyielding,

now we know father knew best the way.

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The Farm and Garden.

HINTS FOR WORK.

Charred Corn.—Indian corn charred into a charcoal is said to be a most valuable condiment for poultry. It will cause a general toning up of the system, that will be seen in more and better eggs.

Greenhouse.—This should be the time for getting the greenhouse in good order for the incoming plants. Look well to the heating apparatus, that no trouble may arise here when the cold snap of autumn come. Wash the woodwork, and do the necessary painting. Get in a supply of pots, potting material, labels, and all other needed articles, before the busy time of autumn comes. It should be a general cleaning up time. Fumigate if it is necessary. —*American Agriculturist.*

The Lawn.—To keep a lawn fresh and green put on frequently a slight sprinkling of salt or bonedust, or superphosphate, or any good fertilizer. When the soil is soft run the roller over; it helps the appearance greatly. The application of a little ground gypsum will also freshen up the grass. But, above all, never neglect to run the mowing machine over frequently.—*Ez.*

Weeds.—Harvesting the maturing crops, and weed-killing, are the chief occupations of this month. The killing of weeds is of as much importance now as earlier in the season, and is mentioned with special emphasis, for the reason that it is so often neglected. This is partly due to the pressure of other work, but frequently to negligence. Too often, as soon as the crop is well on its way, the hoe and rake are hung up, and the weeds take possession of the ground and ripen their seeds in abundance for the next season's trouble. Clean culture is not possible unless the weeds are persistently killed throughout the whole season. —*Agriculturist.*

The utmost cleanliness should be preserved about the premises in the hot weather. All wastes and garbage should be disposed of on a compost heap; a load of good soil and soda from fence rows will be useful, as the basis for it. Liberal additions of plaster will prevent disagreeable odors. —*Ibid.*

HOUSEHOLD RECIPES.

Spanish Cream.—One-third package Cox's gelatine soaked over night in one-half pint of milk; boil in the morning by placing in a kettle of hot water, then stir in the yolks of four eggs beaten with four tablespoons of sugar, strain and boil again until it is nearly as thick as custard. Have the whites of the eggs beaten to a stiff froth and whisk in rapidly as soon as the mixture is taken from the fire; flavor with lemon and vanilla together, to taste. Pour into a mould, cool gradually, then place over ice. It is better to let it remain till the next day, as it will be firmer, but may be used the same day, if it is prepared early in the morning.

Raspberry Shrub.—To one quart of red raspberries jammed fine, put one pint vinegar (not very sharp). Let it stand thirty-six hours, then strain, and to one pint of juice add one pound of white sugar. Seal tightly and bottle.

Ice Cream.—Heat one quart of milk, take from the fire and stir in four eggs and one cup of sugar beaten together; flavor when cold, and put in the freezer.

Oysters fried in Crumbs.—Two or three eggs well-beaten, cracker pounded fine; dip each oyster in the egg, then in the crumbs, and fry in hot lard and butter.

Sweet Pickle.—One pick green tomatoes sliced, six peppers sliced, one teaspoon salt sprinkled over them; let them stand over night, and in the morning drain the water from them, chop, put in a kettle, cover with elder vinegar, two cups sugar, one ounce allspice, one ounce cloves, one ounce cinnamon (spice to be whole), a piece of horseradish, and boil until soft.

Tumbler Cake.—Two eggs, one and one-half ounces of sugar, one-half tumbler butter, one tumbler sour milk, one-half tumbler molasses, one tumbler raisins, three tumbler flour, one teaspoon soda, spice if you like.

MRS. R. H. S.

CHEERING MISSIONARY OUTLOOK.

NOBLE GIFTS.

BY REV. R. W. ALLEN.

The great missionary enterprise is beginning to be viewed in its proper light, and receive the attention it deserves. The Church is coming to feel more fully that her great mission is to bring this world to the dominion of Jesus Christ. Its wealth is beginning to flow into the missionary treasury; not as it should and will, but from recent developments there are signs that the wealthy persons of the Church are coming to feel that in making arrangements for the benevolent distribution of their wealth, the missionary cause claims a portion of their treasures.

And what is remarkable, the largest gifts to this cause are recent, during the times of business collapse and financial depression. The largest gift known for the foreign mission work was given by Mr. Ass Otis, of New London, to the American Board, which amounted to \$79,000. Mrs. Lapsley, of Indiana, leaves to the Presbyterian Board \$300,000, about one-half of which is to be paid at once. The Church Missionary Society receives from Mr. Jones, of England, the sum of \$175,000. Hugh Miller, M. D., gives \$100,000 to the foreign mission work of the Free Church of Scotland, and Mr. T. M. Harvey, a merchant at Natal, South Africa, gives the same amount to the foreign missions of the Wesleyan Missionary Society. Mr. Arthington, of England, contributes \$50,000 to the missionary cause, and Mr. Sloan \$30,000 to the Presbyterian Board. One of the secretaries of the Church Missionary Society gives \$25,000 to the work of the Society, and "A Friend" the same amount to the London Missionary Society, to be used for the African work. Gardiner Colby, of Newton, gave \$40,000 to the foreign missions of the Baptist Church, and Moses P. Page, of Gilmanton Iron Works, N. H., \$10,000

to the American Missionary Association.

Obituaries.

REV. NATHANIEL F. STEVENS was born at Northfield, Vt., in 1830, and died at Bernardston, Mass., June 8, 1879.

Brother Stevens was converted at Montpelier, Sept. 11, 1852, "while on his knees trying to pray," as he records in his diary. He very shortly after called to the work of the ministry, and received a license to preach while a student at Newbury. He completed the course of study at the Biblical Institute, Concord, where he graduated in 1861, and entered the New England Conference the same year. He was stationed successively at Berlin, N. H., Brookfield, Pittsfield, So., Deerfield, Montgomery, New England Village, Princeton, South Royalton, Charlton, Enfield, E. Longmeadow, and Bernardston. In 1877, in consequence of failing health, he took a supernumerary relation, and spent a portion of the following year in the South, preaching and laboring among the freedmen. Brother Stevens was a thoughtful and careful beyond her years. She was a member of the Congress Street M. E. Sunday-school. Her sickness was long and severe, but borne with a rare patience. It was a sad coincidence that Lizzie should be buried on "Children's Sunday." The school attended her funeral in a body; and at the evening concert a beautiful tribute was paid to her memory. A. S. L.

AMOS CROSBY died in Springfield, Mass., June 4, 1879, aged 64 years. Brother Crosby had been a member of the M. E. Church for nearly half a century. He had filled all the offices in the Church with great acceptance and usefulness. As a class-leader he was especially beloved, and he held that position at the time of his death. His last sickness was lingering and distressing, greatly mitigated, however, by the constant attention of his affectionate wife and children. His end was peace, and his memory is cherished by the Florence Street Church and the community. His faithful wife and children are comforted by the hope of meeting him again at the resurrection of the just.

left her sorrow-stricken husband, friends and the Church a clear testimony of the power of the religion of Jesus to give peace in life, and victory in death.

T. B. T.

LIZZIE J. THORNDIKE died in Portland, Me., June 6, aged about 15 years. She was a lovely child in person and character. She was the oldest child, and during her father's absence at sea, she did much to lighten a mother's burdens and add to a mother's joys. She was thoughtful and careful beyond her years. She was a member of the Congress Street M. E. Sunday-school. Her sickness was long and severe, but borne with a rare patience. It was a sad coincidence that Lizzie should be buried on "Children's Sunday." The school attended her funeral in a body; and at the evening concert a beautiful tribute was paid to her memory.

W. S. L.

DR. R. V. PIERCE, having acquired a wide reputation in the treatment of Consumption Disease resulting in a professional business far exceeding his means, induced several medical gentlemen to associate themselves with him as the Faculty of the World's Dispensary Medical Association, with the following officers:

President, F. D. C. T. Smith, Treasurer, W. S. L.

NINE PHYSICIANS AND SURGEONS of eminent reputation have been chosen as the Faculty.

CHRONIC DISEASES are the specialty of the Dispensary.

DISEASES OF WOMEN.—Especially are our facilities adapted to the cure of all those chronic diseases peculiar to females.

NERVOUS DISEASES.—Paralysis, Nervous Distress, Epilepsy, Mental Diseases, Insanity, Raids, and other nervous afflictions, receive the most skillful treatment.

NOT NECESSARY TO SEE PATIENTS.—By our original system of diagnosis, we can treat many cases without the expense of a physician's visit, post-paid for \$120 or "Invalids" and "Tourists" Guide Book, 10 cents postpaid.

SURGICAL OPERATIONS.—Operations which we are called upon most frequently to perform, are those of Appendicitis, Hernia, Tumors, &c.

DR. R. V. PIERCE, of Buffalo, N. Y., has been enabled to perfect a most potent and positive

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, August 5.

Prof. Nordenskiold has passed through Behring Straits, having accomplished the Northeast Passage.

Great damage was caused in the valley of the Thames and other parts of England by a severe storm on Saturday night.

It is alleged that the Zulu nation is dispersed and King Cetwayo a fugitive.

Five persons were killed and fifty-one wounded yesterday by a railway casualty in France, between Nancy and Verviers.

The town of Volosco, West Virginia, has been destroyed by an incendiary fire.

There were thirteen sunstroke cases in New York last Saturday, five of which proved fatal.

There were fifteen new cases of fever reported at Memphis yesterday, and two deaths. There were 137 deaths last week in Havana from yellow fever. During the month of July there were 337 deaths from this cause.

Wednesday, August 6.

Twenty-seven lives have been lost by storms on the coast of France.

The Peruvian ironclads Huascar and Union have captured a Chilean steamer with cavalry on board.

Five men charged with printing counterfeit Brazilian currency were arrested in Brooklyn yesterday.

The Minnesota wheat crop is estimated at forty million bushels.

Vernard de St. Anne, a Frenchman, proposes to bridge the English Channel, provided he can raise sufficient funds.

Thursday, August 7.

The Governor General of Canada and wife had a very enthusiastic reception yesterday at St. John, N. B.

Half the town of Chatenois, near Strasbourg, was burned yesterday, destroying the homes of two thousand peasants, and involving a loss of one million marks.

There were seventeen new cases of fever in Memphis yesterday, and three deaths, one of them a Catholic priest.

Contraband traffic in the North Carolina mountains is on the increase, owing to the lack of funds to prosecute offenders.

A fire at Orillia, Ontario, Wednesday night, destroyed twenty buildings, involving a loss of more than \$150,000.

A locomotive boiler exploded in the Boston and Albany round house at Albany yesterday, killing three men and severely injuring three others.

The Bankers' Convention began its sessions at Saratoga yesterday.

Friday, August 8.

A terrific gale swept over a portion of New Brunswick, Wednesday night, destroying a large amount of property and killing several people.

Secretary Sherman in his next annual report will recommend to restrict the coinage of silver to fifty million dollars.

New Orleans authorities declare that their city is free from fever and that quarantine regulations against them were removed.

It is rumored that Postmaster General Key will be appointed Minister to Russia, and that a Southern Republican will succeed him as Postmaster General.

In consequence of a break in the upper canal at Manchester, N. H., Wednesday night, about ten thousand people were thrown out of employment for one or two days.

Saturday, August 9.

Rev. Newman Hall has secured a divorce from his wife.

A large part of the Bosnian capital, Sarajevo, has been destroyed by fire.

Memphis is to be closed to-day to outsiders who have not had the fever. There were twenty-eight new cases and eight deaths yesterday.

The Ville Marie Bank in Montreal has suspended the run on the other savings banks continues.

Monday, August 11.

Since Friday fifty new cases of yellow fever have been reported in the stricken city of Memphis, and ten deaths. The disease has been formally declared by the Board of Health to be epidemic.

The devotions wrought by the fire at Sarajevo, Bosnia, are even worse than first reported. The latest estimates place the number of homeless ones at 30,000 and the damage to property one million florins.

The bank panic in Montreal has subsided in a great measure.

The negro exodus is still going on, and great difficulty is experienced in caring for the strangers. The Freedmen's Relief Association of Kansas has extended aid to four thousand people.

VERMONT.

Pittsfield and Stockbridge change, on Montpelier district, enjoyed a very profitable quarterly meeting, Aug. 2 and 3, conducted by their well-beloved and efficient Presiding Elder, Rev. Church Tabor. The indications of prosperity and revival at Pittsfield were more hopeful than for some time before. Many were refreshed from the presence of the Lord. Differences between brethren were reconciled, and the spirit of devotion was increased. We are praying for a mighty work of God among this people.

At Stockbridge Common a very interesting and growing religious interest exists, in spite of the busy season. Laboring men and women — farmers and their wives — manage, somehow, to attend week-day evening prayer-meetings one, two and three times away. Souls have been coming to God and moving on to duty. The communion service at this place Sunday afternoon, and the love-fest in the evening, were precious seasons. Full houses, a large number of communicants, and collections which in the aggregate fully meet the claims of the quarter, are worthy of mention. Brother Tabor was happy in the Lord, although burdened with "the care of all the Churches," and feeling deeply the only recent want of his noble Christian wife. Sustained richly by divine grace, he could ever look up and rejoice, and inspire others with zeal for God.

(Much Church News is omitted this week.)

WHERE pangs the mortal flesh assails, And give a bitterness to life, Making the cheek with anguish pale, Amid the fierce internal strife; Then Sanford's Ginger soothes the pain, And smiling Health looks up again.

Mr. Bunker, of Newport, N. H., gives notice that he can supply all in want of lumber to be used on the grounds of the Claremont Junction Union Camp-meeting. See advertisement.

THE ONLY WAY.

The only way to cure catarrh is by the use of a cleansing and healing lotion, applied to the inflamed and diseased membrane. Soaps and fumigations, irritate the affected parts and excite a more extended inflammation. Besides, no outward applications alone can cure catarrh. The disease originates in a vitiated state of the blood, and a thorough alterative course of treatment is necessary to remove it from the system. Dr. Sage's Catarrh remedy has long been known as an efficient standard remedy for this disease, but to insure a radical and permanent cure, it should be used in conjunction with Dr. Pierce's Golden Medical Discovery, the best vegetable alterative yet discovered. The Discovery cleanses the vitiated blood, while the Catarrh Remedy allays the inflammation and heals the diseased tissues.

Barney's Myrolem Toilet and Shaving Soaps are made from pure vegetable oils, combined with perfectly deodorized and delicately perfumed petroleum, so as to retain the well-known healing qualities of the latter, in connection with the cleansing, softening and cooling elements of the Best Toilet and Shaving Soaps. Their effect is to purify the skin and to fortify it against disease, and are indispensable to travelers who may be exposed to contagious diseases.

THE BEST TOILET AND SHAVING SOAPS. These effect in purifying the skin, for its soothing and healing properties where the skin is tender or cut in the process of shaving. This soap will prove itself invaluable. It softens the beard, and shaving with it is a pleasure. The Discovery is a safe and certain remedy for all diseases of the blood, and is a sure cure for Salt Rheum, Barber's Ich, Pimples, and all cutaneous eruptions, druggists and

DRUGGISTS WANTED.

Toilet, 25¢; Shaving, 15¢, per case. Sent by mail.

H. SAWYER, Manufacturer's Sole Agent, 133 and 135 State Street, BOSTON. *See Advertisement.*

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HERALD CALENDAR.

OLD ORCHARD MEETINGS:—

Nat. Christian Temp., Camp-meeting, Aug. 15-22

Portland District Camp-meeting,

Aug. 25-30

Yarmouth Camp-meeting,

Aug. 11-18

Portland Dis., Camp-meeting, Martha's

North Casting Camp-meeting,

Aug. 18-23

Groves, Freebrey, Me.,

Aug. 18-23

Martha's Vineyard Camp-meeting,

Aug. 18-23

National Temp., Camp-meeting, at South

Franklin, Hamilton Camp-meeting,

Aug. 19-25

Temperance Camp-meeting, at North

Field, Vt.,

Aug. 19-25

Nat. H. Camp-meeting, Aug. 20-27

Northampton Camp-meeting,

Aug. 21-28

William Camp-meeting,

Aug. 22-29

Hedding Camp-meeting (E. Epping),

Aug. 25-30

Weston Camp-meeting, at South

Aug. 25-Sept. 1

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